HERALD OF FREEDOM.

"I enter into no compromise with Slavery. I am for Justice, in the name of Humanity, and according to the Law of the Living God."

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ANTI-SLAVERY.

The Weekly Contribution Plan.

We ask our friends in N. H. to read over the following article drawn by the *infidel* Garrison. We ask brother Jonathan Curtis to read it and see if it will incline him to accuse us again of "endorsing Garrison," as he did violently the other day at the Board meeting. A most pitiful and paltry accusation! Endorsing Garrison! Does the Reverend new organizationist think Garrison needs our humble endorsing, or any man's endorsing? He who can take this whole pro-slavery nation on *his back* (that would be an *endorsement*) and carry it off out of his way as easily as Sampson went off with the gate of the city! He need any man's endorsing! He is *currency* without *endorsement!* Garrison's abolitionism needs no *backer*—and the world cannot *back* him or hinder him. We advise our friends who have such a horror of the "Liberator" as many have to this day to read him here, in this little sample of his sterling common sense, his sweetness of temper and delicacy and beauty of taste.

It is an appeal to Massachusetts abolitionists, but will answer equally well for our meridian. We urge the adoption of the plan mentioned in it and to that end our friends want the beautiful contribution boxes, which stand on the chimney pieces and work beaches of old Massachusetts and ask the mites of all comers, for the slave. They gather up contributions, as they gathered manna in the desert from all the ground, and a weekly supply at a time. A stream of support should in this way come into our state treasury from all the country round. It will come without grudging. It will come in dew-drop and rain-drop parcels—like exhalations from the whole land, thus blessing the whole, and fertilizing it by *giving*. It will be constant and unfailing, so that the laborers in the anti-slavery field may not toil under the disheartening apprehension that they go unsupported.

We hope these little boxes will be forthwith introduced into this state. They are got up with great taste and genius. They are an anti-slavery argument of themselves. If no other preacher lifted a note in the land, the voice of this little box, *sermonized* as it is all over with fettered and kneeling woman for a text, were enough to leave the country without excuse. It were a sufficient agency to convict and convert the land or to leave it unpardonable condemnation for turning a deaf ear to the call of the dying slave. They can be had in any quantity by sending orders to J. A. Collins, agent Mass. A. S. Society, No. 25, Cornhill, Boston. They constitute a neat little ornament for the chimney or side board.

From the Liberator.

THE WEEKLY CONTRIBUTION PLAN.—We know not that we can add any thing to the stirring appeal of the General Agent of the State Society, and to the cogent plea of our correspondent Truth-Teller, in behalf of this simple, yet admirable mode of raising the necessary funds to carry on our state and national warfare against slavery and all its abettors. The connection in our mind between being an abolitionist from principle, and contributing liberally to the support of abolitionism, is so indissoluble, that we are at a loss for words to urge upon our associates the duty of consecrating a just portion of their property to the support of this holy enterprise. 'God loveth a cheerful giver'—one who is not acted upon spasmodically—one who does not wait to be thrown into a state of excitement by an eloquent speaker, before he can part with his money—one whose benevolence is a perennial fountain, ever bubbling up and overflowing its brim, and sending forth its waters to fructify a parched soil, or to quench the thirst of him that is perishing. There should be none in our ranks but *cheerful givers*. Upon such, implicit reliance may ever be safely placed, in sunshine and in storm, through good and through evil report. They are known by their *fruits*. To remember them that are in bonds as bound with them is an essential part of their christianity; and their remembrance touches their pockets as well as their hearts. They understand the nature of cause and effect; and know that there must be an adaptation of means to accomplish a given end. If slavery is ever to be peaceably abolished in our land; if the horrid scenes which are witnessed in St. Domingo are to be averted from the southern section of this Union; if our own liberties are to be preserved inviolate; if the church is to be redeemed from its corruption, and the pulpit made faithful to its trust; if, in one sentence, we are to escape the fate which has befallen Tyre and Sidon, Babylon and Egypt, and to be exalted in righteousness among the nations of the earth; these disinterested friends of God and man clearly perceive how all this is to be done. With them, as it was in the opinion of the apostle James, 'faith without works is dead, being alone.' They are not of the number, whose faith in 'divine sovereignty,' is such as to render all exertions for the redemption of the world needless on their part. Theirs is not a slothful, a presumptuous, a covetous piety; but one full of mercy and good fruits, and of sound common sense. To such, the Mass. A. S. Society makes its appeal for aid, and with perfect confidence that its appeal will be heard, and promptly responded to.

The Weekly Contribution Plan, which has been recently put into operation, will in due time show how many there are in this Commonwealth, in fellowship with this Society, who may be relied upon as cheerful and constant contributors. This Plan is wholly dependant for its success upon the *voluntary* aid which may be given to our cause, and the *fidelity* with which it is carried into effect. It is systematic, unostentatious, simple, economical. Thus far, we are happy to say, it has been so favorably regarded by our anti-slavery friends, that the General Agent has been unable to supply the demand for the beautiful weekly contribution boxes, which he has so ingeniously devised to receive whatever philanthropy may please to give. His arrangements are now such as to enable him to make the supply equal to the demand, at almost any moment. One or two of these boxes should be found in every anti-slavery family.

Perhaps some may have supposed that this plan is impracticable. Nothing can be more simple and feasible; and wherever it has been tried it has already succeeded beyond the most sanguine expectations. Others, perhaps, may have been led to regard it as a small affair. We assure all such, that it is large enough, if actively carried out, to supersede every other mode of obtaining money for our cause.

Archy Moore.

Our readers have most of them heard of the book bearing this title. It is an array of *fact*, clothed in the *fiction* of narrative. It made a tremendous impression on the community, when it came from the press in 1836. But the anti-slavery publishing committee have discontinued its circulation among their works, because it was a fiction, and because also, if we remember rightly, it contained profanity and indecency. It is fiction so far as names are concerned. It is fiction, that Archy Moore told the story. Richard Hildreth told it. But the character of slavery and the incidents of it are no fiction, but every day's southern experience--as to the indecency and profanity, they are no fiction. Slaveholding is profane to the extreme of blasphemy and profanity, and indecent to the utmost of licentiousness.—They can both be borne in practice by a *christian* country; but the recital of them cannot be.

We publish a chapter of Archy Moore to give the community a specimen of the book and a specimen of American slavery. The author has recently published a cheap and beautiful edition in one volume. It used to sell quick at nine shillings. It can be had now for three. Our only objection to it is that you can learn from it that the writer is not an abolitionist. None but abolitionists however can learn this. It will do the country immense good to read the book.

"Among Mr. Carleton's servants, or rather the servants that had been Mr. Carleton,s, but who had now become the property of general Carter, was one named Thomas. While we had lived together at Carleton-Hall, I had contracted an intimacy with him, which we still kept up. He was of unmixed African blood, with good features, a stout muscular frame, and on several accounts, a very remarkable man.

His bodily strength, and his capacity for enduring privation and fatigue, were very uncommon; but the character of his mind was still more so. His passions were strong and even violent; but what is very rare among slaves, he had them completely under his control; and in all his words and actions he was as gentle as a lamb. The truth was, that when quite young, he had been taken in hand by certain methodists, who lived and labored in his neighborhood; and so strong and lasting were the impressions which their teaching made upon him, and so completely had he imbibed their doctrines, that it seemed as if several of the most powerful principles of human nature had been eradicated from his bosom.

His religious teachers had thoroughly inculcated into a soul, naturally proud and high-spirited, that creed of passive obedience and patient long-suffering, which under the sacred name of religion, has been often found more potent than whips or fetters, in upholding tyranny and subduing the resistance of the superstitious and trembling slave. They had taught him, and he believed, that God had made him a servant; and that it was his duty to obey his master, and be contented with his lot. Whatever cruelties and indignities the unprovoked insolence of unlimited authority might inflict upon him, it was his duty to submit in humble silence; and if his master smote him on one cheek, he was to turn to him the other also. This, with Thomas, was not a mere form of words run through with, and then forgotten. In all my experience, I have never known a man over whom his creed appeared to hold so powerful a control.

Nature had intended him for one of those lofty spirits who are the terror of tyrants, and the bold assertors of liberty. But under the influence of his religion, he had become a passive, humble and obedient servant. He made it a point of duty to be faithful to his master in all things. He never tasted whiskey; he would sooner starve than steal; he preferred being whipped to telling a lie. These qualities, so very common in a slave, as well as his cheerful obedience, and laborious industry, had gained him the good will even of Mr. Carleton's overseer. He was treated as a sort of confidential servant; was often trusted to keep the keys and give out the allowance;—and so scrupulously did he fulfil all that was required of him, that even the fretful caprice of an overseer had no fault to find. He had lived at Carleton-Hall more than ten years, and in all that time, had never once been whipped. What was most remarkable and uncommon of all, at the same time that he obtained the confidence of the overseer, Thomas had succeeded in gaining the good will of his fellow servants. There never lived a kinder-hearted, better tempered man. There was nothing he was not ready to do for a fellow creature in distress; he was ever willing to share his provisions with the hungry, and to help the weak and tired to finish their tasks. Besides, he was the spiritual guide of the plantation, and could preach and pray almost as well his master. I had no sympathy for his religious enthusiasm, but I loved and admired the man; and we had long been on terms of close intimacy.

Thomas had a wife, Ann by name, a pretty, sprightly, good natured girl, whom he loved exceedingly. It was a great comfort to him,—indeed he regarded it as a special interposition of Providence in his behalf,—that when carried away from Carleton-Hall they had not been separated. Never was a man more grateful or more delighted than Thomas was when he found that both he and Ann had been purchased by general Carter. That they should fall into the hands of the same owner was all he desired; and he readily transferred to the service of general Carter all that zeal and devotion, which, as he had been taught to believe, a slave owes to his master. While all the rest of us, upon our first arrival at Loosahachee, had been complaining and lamenting over the hardness of our tasks and the poor and insufficient food which our new master allowed us, Thomas said not a word; but had worked away with such zeal and vigor, that he soon gained the reputation of being one of the best hands on the place.

Thomas' wife had an infant child but a few weeks old, who according to the Carolina fashion, was brought to her in the field to be nursed;—for the Carolina planters, spendthrifts in every thing else, in all that regards their servants, are wonderful economists. One hot afternoon, Ann sat down beneath a tree, and took the infant from the hands of the little child herself scarcely able to walk, who had the care of it during the day. She had finished the maternal office, and was returning slowly, and perhaps rather unwillingly to her task, when the overseer rode into that part of the field. The name of our overseer was Mr. Martin. He was one of those who are denominated smart fellows and good disciplinarians. He had established a rule that there was to be no loitering at Loosahachee. Walking was too lazy a pace for him; if there was any occasion to go from one part of the field to another, it was to be in a run. Ann had perhaps forgotten, at all events, she was not complying with this ridiculous piece of discipline. This was no sooner observed by the overseer, than he rode up to her; cursed her for a lazy vagabond; and commenced beating her over the head with his whip.—Thomas happened to be working close by. He felt every stroke ten times as keenly as though it had lighted upon his own shoulders. Here was a trial too strong for the artificial principles of any creed. He moved forward as though he would go to his wife's assistance. We who were by, begged him to stop; and told him he would only get himself into trouble. But the cries and shrieks of his wife made him deaf to our entreaties; he rushed forward; and before the overseer was aware, he seized his whip snatched it from his hand; and demanded what he meant by beating a woman in that way without any offence whatever?

To judge from Mr. Martin's looks, this was a display of spirit, or as he would call it, of insolence and insubordination, for which he was not at all prepared. He reined back his horse for a rod or two;—when, seeming to recollect himself, he put his hand into his coat pocket and drew out a pistol. He cocked it and pointed it at Thomas, who dropped the whip and turned to run. Mr. Martin fired; but his hand shook too much to enable him to take very effectual aim; and Thomas continued his flight; leaped the fence; and disappeared in the thicket by which it was bordered.

Having put the husband to flight, the overseer turned to the wife who stood by trembling and crying. He was boiling over with rage and passion, and seemed determined to spend his fury on this helpless and unhappy woman. He called the driver of the gang, and two or three other men to his assistance, and bade them strip off her clothes.

The preparations being complete, Mr. Martin commenced the torture. The lash buried itself in her flesh at every blow; and as the poor wretch threw up her gashed and gory arms, the blood ran down in streams. Her cries were dreadful. Used as I had been to similar scenes, my heart sickened and my head grew dizzy. I longed to seize the monster by the throat and dash him to the ground. How I restrained myself I do not know. Most sure I am, that nothing but the base and dastard spirit of a slave could have endured that scene of female torture and distress, and not have interfered.

Before Mr. Martin had finished, poor Ann sunk to the ground in a state of total insensibility. He ordered us to make a litter of sticks and hoe-handles, and to carry her to his house. We laid her down in the passage. The overseer brought a heavy chain, one end of which he put around her neck, and the other he fastened to one of the beams. He said her fainting was all pretence; and that if he did not chain her, she would be running away and joining her husband.

We were now all ordered into the woods to hunt for Thomas. We separated and pretended to examine every place that seemed likely to conceal him; but with the exception of the drivers, and one or two base fellows who sought to curry favor with the overseer, I do not believe that any of us felt any great anxiety or took much pains to find him. Not far from the fence was a low swampy place, thickly grown up with cane and gum-trees. As I was making my way through it, I came suddenly upon Thomas, who was leaning against the trunk of a large tree. He laid his hand upon my shoulder, and asked what the overseer had done to his wife. I concealed from him, as well as I could, the miserable torture which had been inflicted upon her; but I told him that Mr. Martin was all fire and fury, and that it would be best for him to keep out of the way till his passion could subside a little. I promised to return in the evening and to bring him food. In the mean time, if he would lie close, there would be but little danger that any one would find him.

We were presently called back from our ineffectual search and ordered to resume our tasks. I finished mine as quickly as I could; hastened home, got some food ready, and went to see poor Ann. I found her lying in the passage chained as we had left her. Her low moans showed that she had so far recovered herself as to be once more sensitive to pain. She complained that the chain about her neck hurt her and made it difficult to breathe. I stooped down and was attempting to loosen it, when Mrs. Martin made her appearance at the door; she asked what right I had to meddle with the girl; and bade me go about my business. I would have left the food I had brought; but Mrs. Martin told me to take it away again; it would learn the wench better manners, she said, to starve her for a day or two.

I took up my little basket and went away with a heavy heart. As soon as it grew dark, I set off to meet Thomas; but lest my steps might be dogged by the overseer or some of his spies, I took a very round-about course. I found him near the place where I had met him before. His earnest entreaties to know the whole, drew from me the story of his poor wife's sufferings and her present situation. It moved him deeply. At intervals he wept like a child;—then he strove to restrain himself, repeating half aloud, some texts of scripture, and what seemed a sort of prayer. But all would not do; and carried away at last, by a sudden gust of passion, forgetful of all his religious scruples, he cursed the brutal overseer with all the energy of a husband's vengeance. Presently he recovered his self command, and began to take fault to himself, ascribing all the blame to his own foolish interference. The thought that what his affection for his wife had prompted him to do, had only served to aggravate her sufferings, seemed to agitate him almost to distraction. Again, the tide of passion swept all before it. His countenance grew convulsed; his bosom heaved; and he only found relief in half uttered threats and muttered execrations.

He consulted with me as to what he had better do. I knew that the overseer was terribly incensed against him. I had heard him say, that if such a daring act of insolence was not most signally punished, it would be enough to corrupt and disorder the whole neighborhood. I was aware that Mr. Martin would not dare absolutely to put him to death. But this prohibition to commit murder is the sole and single limit to an overseer's authority; and I knew that he had both the right and the will to inflict a torture compared to which the agonies of an ordinary death-struggle would be but trifling. I therefore advised Thomas to fly; since even if he were caught at last, no severer punishment could be inflicted upon him than he would be certain of, upon a voluntary surrender.

For a moment, this advice seemed to please him; and an expression of daring determination appeared in his face, such as I had never seen there before. But it disappeared in an instant. "There is Ann," he said, "I cannot leave her, and she, poor timid thing, even if she were well, I could never persuade her to fly with me. It will not do, Archy; I cannot leave my wife!"

What could I answer?

I understood him well, and knew how to sympathise with him. I could not but admit the force of his objection. Such feelings I knew it would be in vain to combat with arguments; indeed I could not make up my mind to attempt it. As I had no other advice to give, I remained silent.

Thomas seemed lost in thought, and continued for some minutes with his eyes fixed upon the ground. Presently he told me that he had made up his mind. He was determined, he said, to go to Charleston and appeal to his master.

The little I had known of general Carter, did not incline me to put much dependence on his justice or generosity; but as Thomas seemed pleased with this plan, and as it was his only chance, I applauded it. He ate the food I had brought, and determined to set off immediately. He had only been once to Charleston, during all the time we had been at Loosahachee; but as he was one of those people, who, if they have been once to a place, find little difficulty in going a second time, I had no doubt of his finding his way to town.

I returned to my cabin; but I was so anxious and uncertain about the success of Thomas, in the scheme he had adopted, that I could not sleep. At daylight I went to my task. My anxiety acted as a stimulus upon me, and I had finished long before any of my companions. As I was passing from the field to my cabin, I saw general Carter's carriage driving up the road; and as it passed me I observed poor Thomas behind, chained to the footman's stand.

The carriage drove up to the house. General Carter got out of it, and sent off in great haste for Mr. Martin, who had taken his gun and dog early that morning, and had been beating about the woods all day, in search of Thomas. In the mean time, general Carter ordered all the hands on the plantation to be collected.

At last Mr. Martin arrived. The moment general Carter saw him, he cried out—"Well sir, here is a runaway, I have brought back for you. Would you believe it?—the fellow had the impertinence to come to Charleston with the story of his grievances! Even from his own account of the matter, he was guilty of the greatest insolence I ever heard of. Snatching the whip from the hand of an overseer! Things are coming to a pretty pass indeed, when these fellows undertake to justify such insubordination. The next thing we shall hear of, they will be cutting our throats. However, I stopped the scoundrel's mouth before he had said five words. I told him, that I would pardon any thing sooner than insolence to my overseer. I would much sooner excuse impertinence towards myself. And to let him know what I thought of his conduct, here you see I have brought him back to you; and I have done it myself, even at the risk of being obliged to sleep here to-night and catching the country fever. Whip the rascal well Mr. Martin! whip him well! I have had all the hands collected, that they might see the punishment and take warning by it."

Mr. Martin thus invited, sprung upon his prey with a tiger's ferocity. But I have no inclination to disgust myself with another description of the horrid torment of which in America, the whip is the active and continual instrument. He who is curious in these matters, will do well to spend six months upon an American plantation. He will soon discover that the rack was a superfluous invention, and that the whip, by those well skilled in the use of it, can be made to answer any purposes of torture.

Though Thomas was quite cut up with the lash, and whipped by two drivers till he fainted from pain and loss of blood, such was the nerve and vigor of his constitution, and the noble firmness of his mind, that he stood it like a hero, and disdained to utter any of those piercing screams and piteous cries for mercy, which are commonly heard upon the like occasions. He soon got over the effects of this discipline; and in a few days was at work again as usual.

Not so with his wife. She was naturally of a slender constitution, and perhaps had not entirely recovered from the weakness incident upon child-birth. Either the whipping she had suffered, or her chains and starvation afterwards, or both together, had brought on a violent disorder, of which at first, she seemed to get better, but which left her suffering under a dull nervous fever, without strength or appetite, or even the desire of recovery. Her poor baby seemed to sympathize with its mother, and pined from day to day. At length it died. The mother did not long survive it. She lingered for a week or two. Sick as she was, she had no attendant except a superannuated old woman who could neither see nor hear. Thomas of course was obliged to go to his tasks as usual. He returned one night, and found her dead.

One of the drivers, a mean spirited fellow, and Mr. Martin's principal spy and informer, was the only person allowed to preach at Loosahachee, and to act as the leader in those mummeries to which the ignorant and superstitious slaves give the name of religion. He paid a visit to the afflicted husband, and offered his services for the funeral. Thomas had so much good sense, that he was not, like many persons of his way of thinking, imposed upon and taken in, by every one who chose to make use of the cant of sanctity. He had long ago seen through this hypocritical fellow, and learned to despise him. He therefore declined his assistance; and pointing to me "himself and his friend," he said, "would be sufficient to bury the poor girl." He seemed about to add something more; but the mention of his wife had overpowered him; his voice choaked, his eyes filled with tears, and he was constrained to be silent.

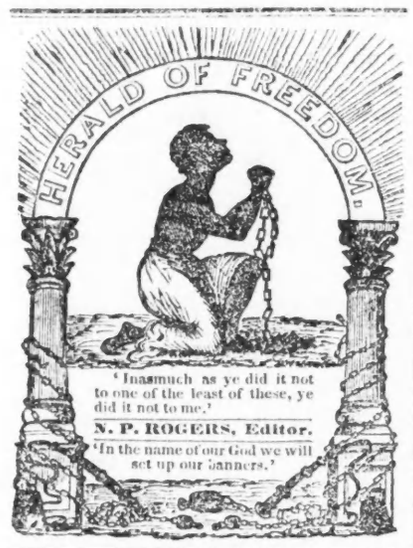
It was Sunday. The preacher soon left us; and poor Thomas sat the whole day watching his wife's body. I remained with him; but I knew how useless any attempt at consolation would be, and I said but little.

Towards sunset, several of our fellow servants came in; and they were presently followed by most of the plantation people. We took up the body and carried it to the place of burial. This was a fine smooth slope covered with tall trees. It seemed to have been long used for its present purpose. Numerous little ridges, some of them new, and others just discernable, indicated the places of the graves.

The husband leaned over the body, while we busied ourselves in the sad office of digging its last resting place. The shallow grave was soon finished. We all remained silent, in expectation of a prayer, a hymn, or some similar ceremony. Thomas at-

tempted once or twice to begin; but his voice rattled in his throat, and died away in an articulate murmur. He shook his head, and bade us place the body in the grave. We did so; and the earth was soon heaped upon it.

It was already growing dark; and the burial being finished, those who had attended at it, hastened homeward. The husband still remained standing by the side of the grave. I took his arm, and with a gentle force, would have drawn him away. He shook me off, and raising his hand and head, he muttered in a low whisper, "murdered, murdered!" As he spoke these words, he turned his eyes on me. There gleamed in them, a spirit of passionate and indignant grief. It was plain that natural feeling was fast gaining the mastery over that system of artificial constraint in which he had been educated. I sympathised with him; and I pressed his hand to let him know I did so. He returned the pressure; and after a short pause, he added, "blood for blood; is it not so, Archy?" There was something terrible in the slow, but firm and steady tone in which he spoke. I knew not what to answer; nor did he appear to expect a reply. Though he addressed me, the question seemed intended only for himself. I took his arm, and we walked off in silence.



CONCORD: MARCH 14, 1840.

From the Christian Panoply.

In the proceedings of the Grafton County Anti-Slavery Society, at its late annual meeting at Littleton, there are some things which appear to me to be of a very extraordinary character. It seems difficult to read them, without indulging an apprehension, either that the authors of them were actually beside themselves, or that in this age of experiments, they were disposed to try one experiment upon human credulity just to see how far men, and women, and children, could be induced to follow them, in extravagance and absurdity. That these proceedings may be properly estimated, it may be important to bear in mind how the meeting was constituted. In the first place, then, the Society itself consists, or at least may consist, of persons of all descriptions of character, who can give their assent to the abolition creed. Yes, "the anti-slavery platform is broad enough for all true friends of freedom," whether Christians, or Deists, or Atheists, or Errorists of whatever name, and whether religious or irreligious, moral or immoral, "to go hand in hand for the rescue of the down trodden slave." Besides this, in the meeting at Littleton, "all persons," of whatever age or character, "who were or might be present, were invited to take part in its deliberations," and to vote, too, on the various resolutions proposed.—Now, to this medley there might be no serious objection, if the society would confine itself to its avowed legitimate object, "the rescue of the down trodden slave." But, surely, when one respected Minister of the Gospel, as President of a Society thus constituted, is seen submitting to the Society, for its decision, such resolutions as are some of these adopted at Littleton, and when one other beloved brother in the ministry, and still other respected Christian friends, are seen "hand in hand" with men of no religion and of no very exemplary morality, in supporting and adopting such resolutions, other friends of the Redeemer, and his cause, may well weep, and exclaim, "This is a lamentation, and shall be for a lamentation!" (1)

One of the resolutions adopted contains the following remarkable declaration:

"Resolved, ---------- that the citizens of New Hampshire are as deeply implicated in the guilt of slaveholding as those of any other State in the Union."

Another resolution is thus expressed:

Resolved, that the only way in which the citizens of New Hampshire can exculpate themselves from the guilt of slaveholding is to countenance and support the anti-slavery enterprise."

The distance between these strange resolutions, as to the time of their being adopted, may deserve a passing notice. The first of them was adopted near the close of the second session on the first day of the meeting; and included all the good abolitionists in New Hampshire, as well as all other citizens, in its sweeping condemnation. But this seems not to have set quite easy on all the brethren. About thirty hours was as long as they could well endure it. Hence, it became necessary to devise some means for casting off the weight which they had, perhaps somewhat unwittingly, taken upon themselves. Accordingly, just at the close of the whole meeting, some one seems to have proposed the expedient contained in the latter resolution, which was "passed without discussion," and surely without due consideration. Thus they would have it understood that they had exculpated themselves. Still, all the citizens of New Hampshire, who did not "countenance and support the anti-slavery enterprise," were left under condemnation, as being "as deeply implicated in the guilt of slaveholding as those of any other State in the Union."

I think we have been told, I know not how many hundreds of times, by anti-slavery Editors and Lecturers, that slaveholding involves theft, and robbery, and manstealing and murder even. In all this dreadful guilt, if I mistake not, the citizens of the slaveholding States have very often been declared to be implicated. Is not all this, then, the very guilt, in which the resolution under consideration declares the citizens of New Hampshire to be no less deeply implicated than the citizens of other States in the Union have so often been declared to be? But is this true? (2)

That *some* citizens of New Hampshire are thus implicated in the guilt of slaveholding *may* be true. Though I suppose that no individual has been holden as a slave, *within* the State of New Hampshire, these many years; yet, possibly, some individuals *belonging* to the State may own slaves somewhere. Yes, for aught I know, the Editor of the Herald of Freedom, and Mr. S. S. Foster, and others like them, may be owners of slaves somewhere, either in our own country, or in some other country. And, to speak the truth plainly, I cannot but think this is full as likely to be the fact, as it is that the hundreds of long respected Ministers of the Gospel, (3) in this State, and other New England States, whom these gentlemen are in the habit of so unceremoniously and ungraciously stigmatizing and denouncing as *pro*-slavery, are any of them deserving of the vile character so unkindly imputed to them. The course pursued by these gentlemen is no certain evidence that they are not guilty. Their show of extra zeal, in what they call "the anti-slavery enterprise," and their loud and abusive denunciations of others, *may*, after all, be only a cloak to hide their own enormous wickedness. While, on the other hand, their multiplied groundless and cruel aspersions of able and faithful ministers of the Lord Jesus, and their efforts to withdraw from them the confidence and support of their beloved people, in whose service many of them have long labored, and for whose highest good they would, doubtless, even now, lay down their lives, most surely furnish a sad indication of too much of a spirit, which would scarcely shrink from the sin of slaveholding itself, with all its hateful enormities. (4)

It must also be admitted, that some votes of the Representatives of this State in Congress, and even some resolutions of our State Legislature, are not precisely of a character to exonerate them from all participation in the iniquities which the system of slavery involves. Nor, while a majority of the people choose such men for their rulers, should they very much complain, if they are made to share somewhat in the reproach which their rulers bring upon themselves, by their unjustifiable proceedings. Yet, after all, it does not seem easy to perceive how "the citizens of New-Hampshire" can be quite "as deeply implicated in the guilt of" actual "slaveholding as those of any other State in the Union;" while, in fact, very few, if any of them, do any thing like holding slaves at all, or do even really approve of their being holden by others. It may, then, be pertinent to ask how this extraordinary charge, so gravely brought against the citizens of New Hampshire, can be sustained. What are the facts on which it is grounded? What the evidence by which it is supported? What the course of reasoning by which our accusers have been led to this strange conclusion?—Citizens of New Hampshire, what answer do you give to this indictment? Are you acquainted with any fact, with any evidence, with any course of reasoning, which should bring conviction to your minds, and induce you to plead GUILTY? If not, will you not unite with me in one earnest request to some prominent member, or members, of the late meeting at Littleton,—say to the Rev. Samuel Eastman, President, and the Rev. Thomas P. Beach, first Vice President of the Society,—that they bring forth their strong reasons, and show us *how* we have become implicated in all this guilt of slaveholding? If we are thus guilty, it is surely important that we should all see it, and know it. And if we do not ourselves perceive it, and our brethren do, it can be only a reasonable request, that they kindly impart to us the light which they have themselves received. (5)

But we have not quite done with this subject. If we are all thus "deeply implicated in the guilt of slaveholding," one question of momentous interest, and one which seems to have been anticipated in the meeting at Littleton, naturally arises. It is, How shall we obtain deliverance from all this guilt, and escape the evil to which it must expose us, as subjects of the righteous government of God? "What must we do to be saved?" Now there were members of the Society present, who, on almost any other occasion, with this interesting inquiry presented to their minds, in view of such an enormous weight of guilt, whether contracted by slaveholding, or in any other way, would scarcely have failed to give an answer taken from that holy Book, which, no doubt, they have often spoken of, as the *only* infallible source of instruction, in respect to the things which belong to our peace. Yes, on almost any other occasion, having imputed all this guilt to "the citizens of New Hampshire," they would have been almost sure to address them in some such language as this: "Behold the Lamb of God, which taketh away the sins of the world." "Repent and be converted, that your sins may be blotted out." "Believe on the Lord Jesus Christ, and ye shall be saved." "Except ye repent ye shall all perish." But now these brethren were in a meeting consisting, as we have seen, of whoever might choose to be present, of whatever character; and, however surprising it may be that they should be induced to go with the multitude, perhaps it should not be thought very surprising that, in such a meeting, the counsels of heavenly wisdom should be little regarded, and that other counsels, and other influences should prevail. And so it was. Hence "the citizens of New Hampshire," charged with being "deeply implicated in the guilt of slaveholding," instead of being pointed to the cross of a bleeding and dying Savior, and exhorted to exercise "repentance toward God, and faith toward our Lord Jesus Christ," are just directed to "the anti-slavery enterprise," as to the door of salvation, and are assured that "to countenance and support" this enterprise is *the way*,—yes, mark it well,—"THE ONLY WAY, in which they can exculpate themselves from the guilt" imputed to them. It is evident, too, that all this is only in good keeping with some other resolutions, which had been previously passed, against ministers of the gospel. Yes, having fulminated their sentence of condemnation against these servants of the Lord Jesus, whose great duty it is to "show unto men the way of salvation" from all guilt, which God has himself provided, it would seem, perhaps, to be little other than a matter of course, that they should kindly devise, and publish to "the citizens of New Hampshire," "another gospel," another way to "exculpate themselves from" their "guilt," with which ministers of Christ should have nothing to do. Yet, after all, who, of all the thousands who have been declared to be so "deeply implicated in the guilt of slaveholding," ever did, or ever can, "exculpate himself from" this guilt, or any other guilt, in this way? As sure as the Book of God is true, NOT ONE. No, NOT ONE. (6) Unquestionably, every citizen of New Hampshire might do all that the resolution under consideration can intend, "to countenance and support the anti-slavery enterprise," without the least favorable change in his religious or moral character; without any penitence for sin, or any "faith in our Lord Jesus Christ," or any "fruits meet for repentance." Yes, all the infidels, and errorists, and thieves, and adulterers, and profane swearers, and drunkards, and liars, in New Hampshire, might rush to the "countenance and support of the anti-slavery enterprise," and just remain an evil company of infidels, and errorists, and thieves, and adulterers, and profane swearers, and drunkards, and liars still. Most surely, too, if we must form our judgment of the nature and design of "the anti-slavery enterprise," from the resolutions adopted by the late meeting at Littleton, and from other similar resolutions, recently adopted by other meetings of Anti-Slavery Societies, it must be high time that the "enterprise" were left, for "countenance and support," entirely, to men and women of just such characters. For, *thus* judging, it seems next to impossible not to come to the conclusion, that the "enterprise" is one for disturbing the peace and order of the Church of Christ, for bringing the Christian Ministry into discredit and contempt, and for staying the tide of Christian benevolence, which has been rising for the last thirty years, and rolling onward for the conversion of the world, rather than an "enterprise" for 'the rescue,' or for any other benefit, "of the down trodden slave."

Well, fellow citizens of New Hampshire, where, now, will you take your stand? Will you listen to a voice from Heaven, and stand in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and, - - - - find rest to your souls.—Or, casting away your Ministers and your Bibles, (7) will you just yield yourselves to the dictates of the Grafton County Anti-Slavery Society, and abide the consequences? "I speak as to wise men; judge ye what I say."

CEPHAS.

(1) What a subject for christian lamentation is here! Certain christians have undertaken to deliver their enslaved countrymen from bondage—and "men of no religion," as they are called, are seen hand in hand with them, helping on the work. Oh the pity! And where is Cephas seen? "Hand in hand" with whom, is he and his pro-slavery ministerial and other brethren seen? Why, with slaveholders. With whippers of enslaved women, to drive out of them unpaid—*man's* labor in the field!—White tyrants, who catch people and shut them out for life from the light of the Bible and the chance of salvation. These are their hand in glove messmates. And because religious men are associated with some who are not religious, but who have nevertheless more humanity and integrity than multitudes who profess religion and hate anti-slavery, in the great work of delivering these poor enslaved people--these whining outcries are made. Did Cephas ever join a temperance society, and were there no irreligious men with him in that? Is he a church member, and did he ever "join hand in hand" with an impenitent congregation in settling a minister, and supporting the gospel!—Oh yes—but no matter, provided it were a *pro-slavery* minister. The friends of the Redeemer weep when they see pro-slavery men usurping the office of Christ's ministers—And well they may. None of them weep at the association of any body whomsoever for the overthrow of slavery. We are amazed at this canting of Cephas. Is he a pro-slavery minister, and is he supported in part by impenitent men, going "hand in hand" with his church?

(2) Verily, it is true. Take the District of Columbia and its 7000 slaves.—They are *directly* held by the nation, and New Hampshire as a part of it,—and New Hampshire citizens sustain men in Congress, who refuse to liberate them, and who tread on the petitions of those, who wish them delivered. So of Florida.—And so of the guilt of the home slave trade—worse than ever outraged the Ocean between here and Africa.

(3) We own no slaves.—Brother Foster owns none. We assure Cephas of this. As to such "long respected ministers of the gospel" as brother Holt of Portsmouth—we cannot say as much.

(4) Does Cephas think slaveholding a sin—Why don't he join the anti-slavery society then, and help put it down.

(5) We hope brothers Eastman and Beach will enlighten poor Cephas on this pretty self-evident point. He pretty fully admits New Hampshire implication in this very period. The majority of the people, he seems to think, ought to share *somewhat the reproach* of pro-slavery.

(6) How would Cephas put down intemperance, by repenting of his own sins and joining the church—or by JOINING THE TEMPERANCE SOCIETY? The cases are strictly parallel. Men should all repent of their sins—but whether they do this or not, they all ought to join the anti-slavery society. And if they do this it will puzzle them to get along without becoming christians also.

(7) "Ministers and Bibles"—that is the order in which Cephas holds the two—first ministers—then bibles.—And the whole of Cephas' outcry arises, we apprehend, from his alarm that anti-slavery will unsettle some pro-slavery minister or other—perhaps himself.—This is a consummation more alarming to him, than all the slavery of the land—And the alarm has sprung up since the resolutions warning abolitionists against supporting the pro-slavery pulpit.—We respect and love the ministry.—It will and must be sustained.—But a pro-slavery ministry can't be, and ought not to be.—It must repent or be overthrown.

To the Editor of the Herald of Freedom:

Dear Sir,—The misunderstandings, contentions and divisions, now existing amongst professed abolitionists in all parts of the country, have been the cause of unfeigned sorrow to us; and if our feeble voice could have reached them we would have addressed them in the language of Joseph, "Because ye are brethren see that ye fall not out by the way." Nevertheless we are not certain that more difficulty has arisen than might have been anticipated, considering the discordant elements of which abolition societies are composed. One at the same time says you are the cause, another says nay, you are the cause. We certainly had no desire to become entangled in the controversy; we felt disposed to "let contention alone." But in the Herald of Feb. 22, you say, "We want all our Reverend dissatisfied brethren to give theirs, viz. dissatisfaction with the Herald."(1) In reference to your use of the terms, reverend, priest, clergyman, pharisees, &c. as applied by you to ministers of religion, like many other names are most obviously used in a taunting manner. (2) Although we profess to be a minister of the gospel we care but very little about having either of these epithets applied to us especially in the manner and the connection in which they are frequently introduced into the Herald. Some of them indeed we know are used by many as mere terms of distinction, by others they are probably thought to be terms of dignity or reverence. For ourself most gladly would we change away all superstitious, superfluous respect, for a little rational esteem, dealt out with justice and impartiality, and flowing from an enlightened heart; but I must not write a dissertation on this trifling point at present. In relation to our "dissatisfaction with the Herald,"—we can in truth say that until *very* recently we could hardly be said to be dissatisfied with it at ALL. On the contrary, we often sympathized with you, and felt to rejoice that you was not intimidated by the vexatious and perplexing entanglements of your opponents. Our solemn conviction is, that if you had fallen in with the course indicated and dictated to you, you would have completely ruined both the Herald and the cause of abolition in this part of the country as far as such influence extended and took effect. At the same time we are persuaded that you have been (to some extent) mistaken with respect to certain men and certain measures. For instance, concerning what is called "new organization"—you have censured and condemned it in no very measured terms. At the same time you seem to vouch for the constant, uniform and entire correctness of the old organization. Now we are not disposed to defend new organization, indeed we are not sure that it is defencible on any ground. Still there are some things connected with this affair which are to us inexplicable and mysterious and which we would be glad to have you explain. You know sir, that some years ago it was frequently contended that there were many, both ministers and others, who were "abolitionists as much as any body," and who yet would not join the society because they would not "identify themselves with Garrisonism," because they could not "co-operate with Garrison," and men of like principles and tempers. Such were then denounced as "sanctimonious hypocrites" for their pretensions, and it was demanded of them to come out and operate in their own way (3) It seems that for once they have taken advice and are doing the very thing they were required. Well, is Mr. Garrison and the old society satisfied now? Lo! these "sanctimonious hypocrites are now denounced as "disorganizers, conspirators, rebels," &c. &c. (4) And for aught appears, you sir, instead of being perplexed with this mysterious, inexplicable subject are more than pleased. I would here observe, that whether new organization is right or wrong, or whether the reasons assigned for it are satisfactory or not, we think that christians in general, and ministers in particular have at least some plausible grounds for dissent. Some prominent abolitionists profess to regard as their rule of duty a supposed *inward light*, and seem disposed to submit to the teachings of the Holy Scriptures no further than they agree with this inward light. On the contrary other christians in general and ministers in particular, just reverse this order professing to regard their feelings no further than such feelings are in accordance with the instructions of the sacred writings, and consider the opposite sentiment as adapted to throw wide open the very flood-gates of error and fanaticism. Now without affirming which is right or which is wrong, it is surely no wonder that the parties frequently disagree in their feelings, views and measures, because they have different if not opposite *guides* (5) Another thing which has been trying and perplexing to what is denominated evangelical christians has been the measure of censure, and as they feel themselves compelled to believe the measure of abuse heaped upon ministers and churches, considering who they are who set themselves up as dictators, instructors, and reprovers. (6) They cannot allow that any society or association, composed of the religious and irreligious, is competent to teach the church either what is truth or duty, (7) and surely, it must appear very incongruous to every ingenuous mind to hear non-professing young men, not out of their teens, talking about '*rebuking*' ministers of the gospel. (8) Many too of those who are designed to be what is called *non-resistants* are the most forward in this business. Justice requires me to state, that I am told that some of them, sometimes, act out their non-resistant principles to *admiration*, that is, do not oppose physical force to physical force. In other respects we think some of them might be denominated non-resistant gladiators, and if you are a minister, or a christian, especially of what is called orthodox sentiments, have a care, stand clear of them for they deal about their thrusts and slashes with as little discrimination, and with all the deadly coolness of Waterloo cuirassiers. (9) It has appeared remarkable to us, that the attempts to censure pro-slavery ministers and churches have such a tendency to lose their discriminative character, and become general and indiscriminate, however definite and particular resolutions of this description may be (*in the abstract*) in the detail they are certain almost always to lose their centre of *gravity* and dash right upon ministers and churches in general (10) We remember attending an anti-slavery meeting in Concord last summer, when a resolution of this description was introduced. We had seen, heard, and felt the mean, reptile spirit and influence of pro slavery ministers so much, that we had determined, according to our ability, to sustain it. (10) But we soon had the mortification to perceive that they 'neither meant so, neither did their hearts think so.' It was not a defined class of ministers, but the ministry as such that was made the subject of banter, misrepresentation and ridicule. (11) And as if designed to insult the few ministers who did attend, certain young men made themselves merry with their own witicisms at the expense of ministers of the gospel. (12) Now with all their pretensions to be thought zealous thorough-going abolitionists, we think they ought to be "taught the way more perfectly before they pretend to preach or lecture on abolition or be sent to "Jericho till their beards may grow." Much has been said of the opposition which abolition has had to encounter both from churches and ministers. It certainly "is a lamentation, and shall be for a lamentation," that there has been and still is so much ground for this complaint. But let those who seem almost disposed to identify abolition with themselves, as if they were exclusively the men, and abolition would "die with them," BEWARE. If the community ever become convinced that it is the church as the church, and the ministry as the ministry which is assailed, and they will find that they have not yet begun to encounter opposition (13) (that is, comparatively) and it will be quite gratuitous for them to denominate opposition to them for such a course opposition to abolition.

But perhaps, sir, you will say, very well, what then? What has all this to do with your dissatisfaction with the Herald? I will tell you sir. It seems to me that you have been betrayed into the very evil of which I complain. You seem disposed to endorse and adopt almost all the most abusive, offensive language used in relation to ministers and churches (14) I cannot proceed, without requesting your attention to the following circumstance, viz. that the reproach and abuse heaped upon ministers, the names, epithets, and almost the whole language employed by certain abolitionists, in denouncing ministers, bears a most suspicious resemblance to the *malignant slang* of the avowed infidels of France, England, and America against the same class, and even Abner Kneeland himself treated them with more decency. Here perhaps, altho' it is loathing to us, we may as well give a few specimens: "Hireling priests." (15) The only reply to this is, if many of those who denounce ministers were to receive no more for their labors than many ministers do for theirs, they would neither find the time nor the means to run around the country to pick up anecdotes and retail slander. "Time serving priests, sanctimonious hypocrites," &c. &c. &c. &c. (16) Now that infidels showed this abuse to ministers of religion is no more surprising than that the midnight, prowling thief should hate the *watchman* who keeps the city and detects him in his depredations (17) but that men professing to be *christians* and professing to be *abolitionists* should manifest the feelings, and adopt the malignant, foul, indecent vocabulary of infidels, this is strange, passing strange!! Indeed, if we understand you, you consider all ministers as *suspicious* abolitionists. (18) Now let us once feel that we are suspected, and how straight forward, bold and thorough-going do you expect us to be? (19) And yet you inform us and the public, "A settled clergyman can hardly be expected to act independently—he has too many constituents—he has a whole parish to think for. He is palsied by the will of his constituents. Independence in such a minister is hardly to be required. He has his clerical brotherhood also to CONFORM to as well as his people." (20)—See Herald for Jan. 11. Now we make no comments upon the spirit and meaning of this. They who understand what abolition is will also understand what "can hardly be expected of ministers." Candor requires me to state, that I am informed that the editor has intimated that he intended the above "in *part* as an *excuse* for ministers." Now, if he says so, I know not why he ought not to be believed. But in view of this explanation we say the apology (if such it must be called) is not made in a very kind nor gra-

cious manner. For our part we make him welcome to take back his excuse, and, of so little value do we esteem it, place it if he can verbatim, to the account of *lawyers*.(21) But is this equivocal and redoubtable excuse after the manner of the plain, straight-forward course of the editor of the Herald? Undoubtedly, sir, this will be generally understood (whatever was intended) as a burning condemnation of ministers, according to the most fair and candid construction, taken in connection with the communication which called for the remarks, it appears to be nothing less and nothing short of this. Yes, sir, here you are bold, as we admit you to be uniformly. But, "wherein" you are bold (I speak foolishly) "I am bold also." I demand of you then, "why should it be thought a thing *incredible* with you," that the servants, the ministers of the PRINCE of abolitionism, should be abolitionists? yes, plain, bold, straight-forward, scriptural abolitionists?(22)

Many years ago, Esquire Davenport (a lawyer) was a member of the Baptist church in West-Boylston, Mass. I more than once asked him, how a *lawyer* could be a christian? Or, perhaps, with a little transposition, after Julia's fashion, how a christian could be a lawyer? there was so much, trick, artifice, sham, deceit and double meaning in the nice technicalities of the law—so many pettifogging temptations constantly besetting them? This was one of our *simple notions*. I remember however, that brother Davenport was somewhat embarrassed and perplexed in attempting to furnish a satisfactory answer.(23) Our simple notions are apt to stick to us for some time. Now sir, if you will look over your strong reasons for ministers not being "expected to be independent" and compare them with the "besetting sins" of lawyers, and then let me again inquire why the ministers of H.m who "came to bind up the broken hearted, to comfort all that mourn, to proclaim deliverance to the captives, and the opening of the prison to them that are bound," are less likely to be *honest, conscientious thorough-going abolitionists than lawyers?*(24)

I may be mistaken sir, but it appears to me that your treatment of ministers who differ from you is uniformly more *harsh* than your treatment of any other persons. Why is this? (25) Of whom did you learn it? Are they in your way? Do you wish to drive them from the abolition society? Or do you mean (if possible) to force them to new organize? (26) We think we have a most affecting, and mortifying instance of this in your treatment of Mr. Worth. (27) Justice requires me to say that I do not perceive that the resolutions are so "harsh and denunciatory," as Mr. Worth intimates, neither do I perceive the bearing of his remarks about "common sense, plain and faithful exhibitions of truth," &c. (28) I certainly think the resolutions in question somewhat dogmatical, (some of them I mean.) (29) But, if Mr. Worth meant to say that they were void of "common sense," and that they were not "plain and faithful exhibitions of truth," then indeed I should think *him "harsh and denunciatory."* (30) This, I suspect however, was not his meaning. I think that such is not an inevitable consequence from his remarks. They seem to me to be susceptible of a more favorable construction. But perhaps it is not my province to attempt an exposition of his meaning. But whatever that meaning might be, I do not sir perceive the necessity, nor even the propriety of the very scornful and contemptuous language used by you towards Mr. Worth. (31) Apart from the effect which indulgence in such feelings and language must have upon your own mind, upon the feelings of Mr. Worth, and upon your respective friends,—consider I pray you the effect it is likely to have upon the poor slave, or rather upon the cause of abolition. Remember, that while you are anxious about your own honor and contending among yourselves, the *poor slave is still a slave—is still a human chattel in Republican America!!!* But, sir, please to consider how unwise, and impolitic, as well as unbrotherly and unchristian, your treatment of Mr. Worth. Who is Mr. Worth? (32) My dear sir, "the man and his communications" are known in Concord, and indeed all over the State of New-Hampshire among christians, aye, and among abolitionists. In my opinion they who treat Mr. Worth with contempt, are a great ways aside the mark, arrows of contempt will fall harmlessly before reaching him: but it is well if they do not recoil upon them who throw them. (33)

Thus sir have I freely mentioned some things with which I am not satisfied. It is in compliance with your urgent request I make them known; it seems that you and those whom you allow to be abolitionists wish to know them, and as I have nothing to conceal I have endeavored to gratify you. Much more indeed, might have been said of things which are not altogether according to my mind. (34) Especially do I think it important, that some one possessing the requisite talents and familiarity with the subject, should explain to the community the reasons why many abolitionists are unwilling to identify themselves with some other abolitionists.

We will not identify ourselves however, with those who would make "a man an offender for a word;" so neither do we wish to measure ourself by others; nor can we sympathize with those who would dictate to others (especially to the editor of the Herald) how, and what they shall speak. The words of such may some times be "smoother than butter," but they often prove to be "drawn swords."

I am not sure but what I have written will subject me to the charge of being *pro-slavery*; but this word, like many others, is often used with so little propriety and discrimination, that it is in danger of losing its meaning and ceasing to be a term of reproach. But among those acquainted with us, and who understand the meaning of the word, it would make more than one smile to have it said we were pro-slavery.(35)

I am, dear sir,
Yours respectfully,
HENRY ARCHIBALD.

N. P. ROGERS, Esq.
Bow, March 2, 1840.

(1) Is brother Archibald also among the "dissatisfied?" We did not expect it. We had trusted that his clear mind, his love of freedom, and his moral intrepidity were an over match for all the trials of an anti slavery minister. This letter demonstrates to us the extreme delicacy of that position. We shall see if *any* of our clerical brethren will sustain us in the full and faithful discharge of our duty.

(2) These terms contain severe sarcasm in themselves, when attached to *pro-slavery* men. What is more incongruous and repugnant than *Reverend*, when worn by the advocates of slavery, with its long trail of abominations. We have not much fancy for the term itself. It does not become the followers of Him, who told his disciples not to be called Rabbi. We never intended a word of disrespect, however, to the *consistent* minister of the gospel, by any use of these, or any other terms. We want this distinctly understood.

(3) "Old organization" is abolitionism as it at first embodied itself. It is the broad platform of humanity. It admits upon it every class of humanity, without respect of persons—to act freely and equally, even as the people of this land shall act and feel, when slavery shall have been totally abolished. New organization is this platform circumscribed, and curtailed with various limitations. It is anti-slavery shorn of its free and natural character. It constricts the enterprise with a sort of *tight lacing*, that forbids all free circulation and healthful action in the anti-slavery body, and would throw it into a galloping consumption. Bro. Archibald belongs to the "old organization." Does he find any defect in it? Is it not a free organization—and an effective one? Is it *any too free*? Not for the main body of the abolitionists—the unaspiring, single hearted, working class of men and women. It cannot be restricted. It cannot endure limitation. To regulate it is to destroy its vitality and its adequacy to the overthrow of slavery. New organizationists are not the men who used to say "they were as much opposed to slavery as any body"—"liked our cause, but did not like our measures," &c. &c. These were *non*-organizationists,—men that never were organized at all, except in the great pro-slavery organization, that embraced the entire country before the commencement of the reformation. Does not brother Archibald know, that the new organizationists are men that once joined the old organization and seceded from it;—who liked our *measures*, as well as our principles—who never pretended that there were any better or any other measures, and who do not now pretend that there are any. New organizationists are not the men who were told to "come out in their own way." They *had come out* already, and they were the men, who bade the others come out, of whom our brother A. speaks. They propose no new measures—but only that the old ones should be prosecuted in a *new way* and by *select hands*. They don't want the enterprise carried on by those who begun it and as it was begun. The complaint they make that Garrison "sifted in extraneous" matters, was a pretence. If it had been the true reason of secession, they would have confined their movements to the society of which he was a member,—and not have extended it, as they have done, to all the local societies in the commonwealth. Why did they go to new organize *them*, and why did they send *or invite* an emissary up into New-Hampshire, to sow the seeds of discord and disorganization among us! Has Garrison sifted in any thing into our Old State Society and its auxiliaries all about among our hills? New organization is hostile to the old. Its professions of amity and its proposals of co-operation and going on together in separate harmony, are treacherous—for while it professes this, it goes about cutting off all the auxiliaries of the old society,—and turning every local association, so far as it can, into an auxiliary to itself. Its genius and purpose are to remodel the whole movement and put it into fewer and more judicious and discreet hands.

To be sure some have joined it, who never would join the old—and to these our brother A's remarks might apply. But why have they joined it? To put forth their own new measures? No. They have none. They think the old measures are to be prosecuted in a *new way*. They hope too that by aiding new organization, they may put down the old. They have not changed their sentiments. It is no compliment to the new organization that these men are willing to join it. They would not join the old. They would join no anti-slavery society in Massachusetts or elsewhere. They would not join our's here, or its auxiliary in Bow, of which brother Archibald is a member. We are surprised at brother A's remarks.—They do not show his usual perspicacity.

(4) Did Mr. Garrison ever advise any of these men to new organize? Not one.

(5) If brother Archibald means to say that old organization abolitionists profess to be guided by any thing but the bible, he charges what we never before heard of, and what we are confident is entirely unfounded.

(6) It no doubt tries and perplexes professed christians, who are pro-slavery, to have pro-slavery ministers and churches reproved by unordained and *upstart* abolitionists. Does brother Archibald call it "abuse?" and does he accuse those who reprove these anti-slavery ministers and churches, of "setting themselves up as dictators?" Who are these ministers and churches, that they are not to be reproved for their hostility to the cause of bleeding and lacerated humanity unless it is done by a Doctor of divinity!

(7) How will they help it? Does brother Archibald uphold them in their *disallowance?*

(8) We don't think it requires men or women to be "out of their teens" or even in them—to be fully competent to rebuke pro-slavery occupants of the pulpit. The beams out of the gallery and the timbers of the pulpit itself will cry out, by and by, if these hold their peace.

(9) This "taunting" of his non-resistance brethren hardly becomes our brother A. We shall not undertake their defence. We have never seen them wield any other weapon than the sword of the spirit—and no minister is in danger from their *gladiatorship*, unless he is pro-slavery. If he is, he had better "stand clear of them." If he is not, they are harmless as doves—so far as we know them. The "Waterloo cuirassiers" were all *resistant* christians, we believe.

(10) We have never known abolitionists censure any ministers or churches, but *pro-slavery* ones. We do not believe it is even thought of being done. We ask brother A. to designate any "dash" made by any of us "upon ministers and churches *in "general."* We know no occasion or inclination either that abolitionists have ever had, to censure "ministers or churches in general"—but the pro-slavery only.

(10) Did not brother A. vote against that resolution, because he was displeased with the remarks of some of those who *advocated* it?

(11) If we were at the meeting, we remember no such occurrences.

(12) Is brother A. "dissatisfied" with the Herald, for this? Were these "witticisms" (which we don't remember hearing) ever published, approved or endorsed, by us?

(13) What "community" is our brother speaking of, that has such a reverence for the "church as the church, and the ministry as the ministry!" Is it the pro-slavery community amid which we live? Is it Hubbard Winslow's "brotherhood?" Woe to "the church as the church, and the ministry as the ministry" when *such a community* speaks well of it.

(14) We deny ever *adopting* or *endorsing* a single expression of offensive language against any thing connected with ministers or churches, except their *pro-slavery*.

(15) This is not a phrase of ours to our recollection—or of our adoption.—But if a *pro-slavery* minister be not a "hireling," in the sense of the term as used by the Saviour, we don't know who is. We don't understand by "hireling," one who is supported merely, but one who has a regard for the fleece, instead of the flock.

(16) We don't know what our brother alludes to here, unless to brother J. B. Chandler's letter, which we *published* without endorsal or adoption, *over his own name*, in which he speaks of the report of Reverend Mr. Holt's selling a woman. Was brother Archibald wounded at that, as a "slander on the *ministry?*"

(17) Are *pro-slavery* ministers "watchmen who keep the city?" Does the *man-stealer*—or the *woman*-thief hate the *pro-slavery* minister? as the smaller and less guilty thief hates the city watch? No; he looks to him for apology and defence.

(18) You do not understand us then. We suspect you of nothing. We *know* that you are delicately situated and that you want firmer faith than some other men to stand as strong as they *in this trial*. We hope some of you have amply enough for the emergency. This is our opinion. If we are mistaken in it, we should like to be corrected.

(19) None the less so ought you to be—even if we had suspicions. Men are not to be *suspected* away from their duty—nor be *angered* away from it, by *any body's* suspicions. We don't mean to be "*dissatisfied*" away from ours.

(20) We refer our readers to the Herald for the whole of the article from which this extract is taken. As we remember, it was in no unkind feeling towards ministers that we wrote, but in allowance for the peculiar temptations and trials they were surrounded by as abolitionists. No genuine abolitionist, we should think, can gather any *mortal* "dissatisfaction" from that article.

(21) We feel no "dissatisfaction" at any thing our brother chooses to say of our legal brotherhood. It wont make us new organize, if he should say (as we often have) that a lawyer is very unlikely to be an abolitionist—more unlikely than a minister. But we have thought, and now say, that if you can induce a lawyer to join our enterprise, he will stand by it quite as firmly as most ministers. He would not be so likely to new organize, if a word was spoken disrespectfully of his pro-slavery brethren, by one out of the Bar.

(22) It is incredible with us, that they should *not* be so. Yet many professedly such ministers are not so—and don't even profess to be so. Why are any, whom we presume to be Christ's ministers, not such abolitionists! Is it owing to their entangled alliance with the community: or are they, in truth, not his ministers?

(23) Was the lawyer angry? Did he threaten to new organize? Was he "dissatisfied?" He may have been.

(24) Sure enough—why should they be. And if they are not "honest, conscientious, thoroughgoing abolitionists"—without regard to comparison with lawyers—what will our brother say of their *ministership*. Is it genuine—or is it spurious? They may be sincere men—and yet be unable to stand their trials. For anti-slavery will try them as fire.

(25) We say more of their opposition than of other men's—for it is most in the way of our enterprise. Our enterprise is a moral one. They hold the strong places and strong holds of moral influence in the country. They use them against our cause. They must repent of their hostility, or be dislodged, or the fastnesses where they secure themselves, will be demolished,—or else they will effectually hinder the enterprise, until God shall come down and give the slave a *red* sea deliverance. But "harsh" as we are, we don't remember applying to ministers the epithets "mean and reptile," as our brother A. does in this very letter. But he is a minister, and perhaps may speak as laymen may not.

(26) We don't wish any body to new organize.—But we have no objection to any body and every body, who, on a full understanding of what new organization is, is inclined to go with it—to leave our ranks and go over to the enemy—if it should leave us no more than "THREE HUNDRED."

[27] We fear this is the secret of brother Archibald's "dissatisfaction." We ask him, in all fidelity and good feeling, to re-examine and see if it be not. Have we ever in the Herald of Freedom given him ground for this "dissatisfaction," till we vindicated our cause from the unjust attack of his *brother* Worth—his *brother in denomination and brother in the ministry*? We ask it—not "taunt ingly."

[28] Is that all brother A. has to say against that *sweeping condemnation of our whole enterprise!*

[29] Which of those resolves was "dogmatical," in brother A's estimation?

[30] Is there any doubt he meant so? Brother Worth knows what he meant. He knows we took him to mean that. And if we were mistaken, could he not have corrected us, and would not we have published his disclaimer, and any explanation he could have asked of us for our misapprehension? Surely.

(31) If brother Worth meant so, he deserved much severer language than we used, as severe and contemptuous as brother Archibald here bestows on us. Brother Worth is known as an abolitionist. He is one of our Executive officers. A convention had been together, of ministers and a *class* of church members, on the subject of slavery.—Abolitionists had endeavored to have that convention place our cause where it ought to be and slavery where it ought to be, in explicit language, and such as the times required.—They could not fully succeed.—They held a meeting therefore, among themselves, to effect that purpose. Did brother Worth attend that meeting, or countenance it? He knows. We passed a series of resolutions—not dogmatical—unless all anti-slavery is dogmatical—but such, in our opinion at least, as the crisis of our cause demanded. Brother Worth was asked to publish them. He might have declined, as his paper was a denominational one.—At least we grant he might. He inserted them, and went out of his way, as Editor of the Baptist Register, to comment on them. *As such Editor* he need not have made any comments. But he chose to make comments, and denounced the resolutions in the very spirit of portion of that Convention—and the very spirit of pro-slavery. We censured him for it, as we were bound to do. Whether too harshly or not is a question of small moment, at this time. The important fact is his *denunciation of our resolutions while he held an office in the anti-slavery society*—and at that critical time.—And does brother A. rebuke him sternly for that—as he ought to have done? No, but he comes out with a *bitter letter* on us for doing our duty—too harshly. He censures us far more bitterly, for what he calls our undue severity, than we did brother Worth, for betraying the anti-slavery cause.

[32] We cannot desert the anti-slavery banner however high may be the standing or extensive the reputation of him who assails it.—The higher brother Worth's standing—and the greater his notoriety, the more fatal the blow he struck at our struggling enterprise. We had seen other things in brother Worth's demeanor towards the Herald of Freedom and towards the recent movements of the abolitionists here to give our cause efficiency and prominency—and it enabled us to take more fully than a stranger could the full intent of that *mildly worded* article.—And the *time too at which it was uttered!*

[33] We were perfectly aware of the responsibility of censuring so *distinguished an abolitionist* and so *eminent a minister*, as brother Worth.—We saw it—but we saw the anti-slavery cause—assailed,—betrayed—struck under the fifth rib—by a *brother*,—and we had no alternative. Brother Archibald may shoot at us what "arrows" he pleases, in *requital of our fidelity*.

[34] Is this a time for such men as brother Archibald to come out upon the Herald of Freedom, for "things not altogether according to his mind?" Is this brotherly? Would brother A. like it were he standing in the gap, as we are now.—Do we need blows from *his* hand at this juncture. Is it not enough that brother Curtis should lead against our cause, his clerical appeals and his new organizings—but that brother Archibald also—on whom we relied as a friend—should draw his weapon against us!

[35] We shall not call our brother pro-slavery.—We leave him to designate himself by what term he shall think best on repenting his cruel letter—sent us when we are beset on every side—not by the open enemy—they have no occasion to assail us now—they leave the work to "false brethren."—The Panoply has time to rest now—His work will all be done up by abolitionists.

This is a long letter.—We would, fain have published it without a single comment—but duty seemed to demand of us these multiplied notices of it.—We trust the time and labor of writing them are not wasted to the cause.

To Correspondents.

We are obliged by the great length of the letters of Cephas and the Rev. Mr. Archibald, and of our extended notes upon them, to defer almost every thing else from the inside of our paper—or rather from the two last printed pages, for as to precedency of place—the Herald has none—it being as to that matter, all outside and all inside. The Resolves of the Rockingham Convention—the Address of its committee—letter of Mr. Chggett—the Temperance Resolutions at Canterbury, (in real Canterbury style and spirit) are received and shall be forthcoming.—We inform our valued friend Celia, that her three communications all came—and we shall, if she do not *expressly* interdict us, avail ourselves of portion of the *last* for publication. We owe an apology to our brother Edward Buxton, for overlooking his letter, which we see in the Panoply.—We intended to publish it—but were interrupted at the time of receiving it, and troubles with professed brethren had since put it entirely out of our mind. It shall appear forthwith. Brother John Parr's letter was delayed by our leaving home soon after receiving it.—We had written notes upon it in part.—We had scarcely gone away, however, when we discovered it in the Panoply.—Such *haste* and *speed* to get into that *pro-slavery* print, on the part of our *anti-slavery* brother Parr, induced us not to *hurry him* into the Herald. He shall appear however in due time.

To certain correspondents, who complain to us about their bills being sent them for the Herald, we have only to repeat, what we supposed all our readers familiarly knew, that we have *nothing to do with the pecuniary concerns of the Herald—and never have had.* The publishers have, for the last year, had the sole interest, and before that, the State Society,—since we have been Editor. We are paid (when we receive it) by the Society, for our editorial labors,—and have no interest in the subscription list.

There has been an affray between a British sloop of war, and a large number of Chinese gun boats, in which about 600 of the Chinese were killed.

Southern Piety--A Specimen.

A writer in the Olive Branch relates the following anecdote:

There lived in one of the Counties in Virginia, a gentleman who was very rich—had a large number of slaves—and was a member of the Methodist Episcopal Church.—The travelling preachers frequently stopped at his house, and represented him as a very benevolent, humane, and pious man; indeed he himself professed sanctification, and would occasionally exhort others to pursue after this invaluable blessing. But notwithstanding the great professions he himself made, and the high character he bore in the estimation of the preachers, he was known by many of his neighbors to be a man who did not feed his negroes well. Frequent intimations had been given by his field hands that they could not work without meat, and even supplications were made that they might have a little bacon,—all, however, to no purpose. The poor creatures were worked hard, and their tasks exacted, although they were alowed no meat. At length, one of his fellows broke open the smoke-house and took some bacon. This was soon missed and quickly found, and the offender, by the direction of his humane and pious master was tied up by the overseer to receive one hundred lashes. Before the work of flagellation was commenced, the master accosted him in pretty much the following manner. 'Sam, I am sorry—very sorry that you should be guilty of such a dreadful crime as this,—you have broken open my smoke-house and stolen my bacon.—It grieves me to the heart to flog you, but I cannot let it pass. It is such an offence to *steal*, that unless God has mercy upon you and forgives you, you never can enter the Kingdom of Heaven.' A pause ensued; at last the master said—'give it to him' overseer. Poor Sam received the stripes almost without a groan, until with a view of prolonging his misery, or to afford an opportunity for another preachment, there is a temporary cessation. Sam now begins to beg, and ventures to expostulate. O master, pray don't whip me any more. You know I work hard—I do my task—but master, I was not able to work without some meat. You know, master, other men give bacon, and they don't work harder than I do.—'Hush, fellow, hush—give it to him overseer.' The cowskin is again laid on.—Sam bellows, and begs—'heavier, overseer,' cried the master, heavier—until the poor negro receives the complement of his sentence.

NATIONAL ANTI-SLAVERY CONVENTION FOR INDEPENDENT NOMINATION.

The friends of the immediate abolition of slavery, in our country, are respectfully requested to assemble at Albany in the State of New-York, from all parts of the Union, on Wednesday, the 1st of April next, at 11 o'clock, A. M. to discuss the question of an independent nomination of abolition candidates, for the two highest offices in our national government; and, if thought expedient, to make such nomination, for the friends of freedom to support at the next election. It is expected that the convention will continue in session for two days, and if, after meeting, it shall judge useful, longer.

Those who wish to provide equal civil security for the rights of all men, are earnestly invited to attend. The place to meet in will be designated in Albany on the morning of the meeting, or before.

By order of the Convention.
R. SLEEPER, *President of the N. Y. State A. S. Convention, held at Arcade, Genesee Co. on the 28th and 29th Jan.* 1840.
CHARLES J. JUDD, *Sec'y.*
State of New-York, Jan. 1840.

ANTI-SLAVERY LETTER PAPER, for sale at this Office, and at I. S. BOYD'S.
Any quantity furnished at short notice.

Notice.

THE CO-PARTNERSHIP heretofore existing under the firm of Chase & Crosby, is this day by mutual consent dissolved.

All persons indebted to the firm are requested to make speedy payment to ELBRIDGE G. CHASE, who will adjust all accounts connected with the concern.
ELBRIDGE G. CHASE.
HALE E. CROSBY.
Concord, N. H. February 22, 1840.

Pembroke Academy.

THE next Term in this Institution will commence on Thursday, the 27th inst. and continue TEN WEEKS,—the first *six* in the Academy building; the remaining *four* in a neighboring hall, which will be neatly fitted up for the purpose.
TUITION—$3,25, to be paid in advance.
I. KINSMAN, *Preceptor.*
Pembroke, Feb'y 24th, 1840.

Pittsfield Academy.

THE SPRING TERM will commence the first Monday in March.
N. C. BERRY, A. B., *Preceptor.*
Feb., 1840.

Hair Work.

LADIES French Frizetts, Puffs, Curls & Braids, Gents Wigs and Top pieces; for sale by
E. BRACKETT, *Agent.*
At the old stand No. 3, Low's Block, Concord, N.H.

PERFUMERY.

JOHNSON'S, Bear's, Buffalo, Macassar, and Antique OILS; Shaving and Fancy SOAP of all kinds; Milk of Roses, Otto of Roses, Cologne and Lavender Waters, for sale by
E. BRACKETT, *Agent.*

Fancy Articles.

BEAD BAGS and Purses; Fancy Boxes, various patterns; Silver and German Silver Pencils; Silver Thimbles; Spectacles; Shell and Horn, back and side COMBS of every description; Fine Ivory and Dressing Combs; Traveling Baskets and Kabots; Patent solid head and common Pins; Needles; Indelible Ink; Indian Dye for coloring the Hair; Snuff and Tobacco Boxes; Razor Straps; Children's Paint Boxes, Children's Toys, &c., together with a general assortment of Fancy Articles too numerous to mention. For sale by
E. BRACKETT, *Agent.*

THEOLOGICAL BOOKS
AT
I. S. BOYD'S,
No. 1, Low's Brick Block.

A CHOICE selection of second hand Theological and other books at a very low price, may be found as above. Among these are SCOTTS, CLARKS and DODDRIDGE'S COMMENTARIES, SCOTT'S THEOLOGICAL WORKS, and many other standard works. They have been selected from a gentleman's private library, and are mostly in good repair. [illegible]
Concord, February 8, 1840.

POETRY.

From the Liberator.

The Bloodhound War

BY E. W. S.

And must another, fouler stain
Disgrace the tablet of our land?
Vile Infamy be left to reign,
And lead to war her brutal band?
Must Cruelty ope her dark eyes,
'Mid scenes too dark for pen to draw—
Scenes whose infecting foulness dyes
The Bloodhound War?

The Bloodhound War!—my blood grows chill,
At thought of such a hunt of life!—
The powers of night would fail in skill,
To plot a more inhuman strife.
Meek Mercy now grows sadly pale,
And stern Justice shrinks with awe,
To hear the sons of Darkness hail
The Bloodhound War!

To hunt men on their rightful soil,
With savage hounds, like beast of prey—
A peeled and scattered race despoil
Of homes, and drive them far away—
Amid such deeds can Virtue rest?
Deeds which e'en miscreants abhor—
But such the deeds which darkly vest
The Bloodhound War!

Lo, mingled crowds are gathered now,
Of growling hounds and prowling men:
The brutal mark beclouds each brow,
And cries concordant fill the glen.
Companions meet, they onward fly,
With howl in van—in rear hurra—
And madly greet, with saddening cry,
The Bloodhound War!

The dismal howl more fearful grows:
Its followers press wildly on,
And soon disturb the dark repose
Of Indians wronged and wo-begone,
Who quickly haste, and strive to gain
A place, where safely to withdraw:
They flee with speed—but flee in vain
The Bloodhound War!

Unrivalled wrong! Infernal strife!
Those death-fraught tones break in again
With mingled cries of shrieking life,
Which mournful rise from victim slain.—
Ye friends of Right, by Virtue brave,
Brook not the foes thus blind to law;
To do such deeds, but nobly save
The Bloodhound War!

This brutal fray, of Bondage born,
Check now, while maddening foes prepare;—
Before the evil star shall dawn,
Which bodes a curse for those who dare
To join the strife, or shut their eyes
To wants, their every aid should draw;
When vengeful mortals thus devise
The Bloodhound War!

Middleton, Ct. Jan. 7th, 1840.

MISCELLANY.

From the Advocate of Freedom.

READ THIS.

The author of the following communication has been well known to one of the editors, for the last ten years. He is a worthy member of the Methodist Episcopal church, and the most perfect confidence may be placed in his statements. And let it be remembered, he only describes what he *saw* and *heard* in passing rapidly through the country. What then must be the abominations of slavery, to a permanent resident beholder?

—

S.

Travels in the South and West.

Ludlow, January, 23, 1840.

Rev. and Dear Sir: — I left Boston and arrived in safety, on the 18th of May last, at New Orleans, in twenty-seven days.

I shall not attempt to give a full description of my adventures in this communication. I will barely describe "*slavery as it is*," the horrors of which the one half never was told you. I ascended the forecastle at day light, near the battle ground, six miles below the city, where the great Packingham fell. Here I beheld about thirty men and women, some of them, without hats, shirts, or shoes, turning a post standing on a pivot like the capstan of a ship in order to roll the logs from the Mississippi river. While I stood gazing at them, as they were turning their four levers after each other, as with a death march, I raised my eyes toward heaven, and praised God that I was not dragging the galling chains. Soon I arrived at the city, and put up at the Fountain house.

Between eight and nine in the morning, I heard, in a back room, the screeches of a female, which almost pierced my heart.—The lashes of the whip, the intercession of the woman, urging, don't master—don't—pray don't—filled my soul with astonishment! And leaving my seat, I walked the room with a quick step. Soon, however, all was tranquil save now and then a deep sigh of the female. But he now again resumed the subject as before. The lashes and schreeches were so heart-rending that I walked into the street; but still they followed me. I returned into the bar-room while the stripes were still applied. I now supposed all was over; but when the fiendish monster had regained his breath he commenced flogging again.

I once saw a black man in the corner of the street almost bruised to death in consequence of a heavy waggon wheel passing lengthwise of his body. I inquired of a bystander if a physician had been sent—to which he replied—I have been for one myself, but finding him a slave, he will not come unless I will be responsible, which in consequence of a large family, I cannot.—His young master was revelling in the city, although it was on the Sabbath—but hearing of the accident, was soon found in the throng. He ordered him up. But the slave said, massa, I cannot, me dying. He took him by the hand to raise him, but found him so injured and worthless that he, after gazing upon him in sullen silence, left him, and returned to his revelry. One after another left until he was almost alone. I asked him if he was dying? He said, O yes, master. Alas; what could I do? I turned my back upon him and left him crying, O Lord! O Lord! O Lord! I returned to my lodging, when a black man met me at the gate with his face bleeding, a hole cut through his lip, and his teeth loosened. I inquired the cause. He said he was knocked down on the pavements. I related the circumstance to the landlord, and what do you think was his reply? I give it verbatim. God damn a negro—I had as lives kill one as not, any time! This, my dear sir, is a fair sample of the hatred that burns in the breasts of masters toward their slaves. One day while walking out, I overtook thirteen black men in chains. They were drawing a large cart loaded with heavy timbers, six on either side, and one holding the load behind. Two of them were singing a song, when all joined in chorus, which was this:—"Carry him along—Carry him along." I inquired of their driver why they wore chains. He said they were *criminals*, and that their *crime* was running from their masters.

As I one day stood by a store at New Orleans a black man came and said, he had taken a hundred lashes that morning, and while massa laid them on, other man whip him too;—saying, look at my side and see the blood run down. His side was much lacerated; and he said, toder side jes so bad. I visited the premises of a slaveholder where a number of dogs were chained through the day to make them savage, and at night let loose to catch the runaway slaves. One day the monster told me he sent a young negro into the yard and took a dog by the chain to learn him to catch him, and while they were running, the chain fell from his hand, and the dog seizing him by the throat he thought in his soul the dog would have killed him before he could take him off. He told me also, that he had an old slave that was very willful, and one day while flogging her in the yard, she ran to the gate, it being fast, and her hands being tied behind her, so that she could not pass, he came up behind her, and with the butt of his whip he brought her to the ground, and then giving her his boot two or three times in her vitals, she laid still. He then tied her to a post, gave a good flogging, and said, she was then as good a slave as ever was.

I have often seen the women in New Orleans carry the manure of the streets away upon their heads, while others were gathering flood-wood in the river up to their chin in water!

I left New Orleans in the steam boat Brilliant, (with a number of slaves on board, *in chains*, for up river plantation,) for St. Francisville, one hundred and fifty miles above New Orleans. From thence I went by stage to Jackson. Here I found my two and only daughters; and one of them, to my utter astonishment, I found was a slaveholder! I remonstrated with her; but she appeared to excuse herself as most of them do, that the poor wretches could not take care of themselves. Alas! poor souls;—their minds are shrouded in perpetual night. After spending ten days with my children, I committed them to God and the word of his grace, and returned to the river, and took passage on the New Albany, for the city of Helena in Arkansas, where I found a rich old friend, formerly from Beverly, Massachusetts.

I saw a man in Helena, who said he wanted to buy some well trained dogs to catch the negroes, which infested a swamp, for which he would pay $100 each. I remarked I thought it a great price. He said he knew of a number which could not be bought for $500 each! and that he wanted no better fun than to ground the negro down to four stakes, and give him *seventy-five lashes three times a day!*

After spending a few days with my friend in Helena, I took passage for Illinois. The scenery up this river from its commencement, is truly delightful, from the gulph of Mexico to St. Louis. Many beautiful cities and villages border on its banks.

We touched at Alton, where the martyred Lovejoy fell. While lying at the wharf, it being in the night, a gentleman in stepping on board, fell between the boats and was drowned! A gloom hangs over the place! One of our preachers who came up the river with us, told me that property had fallen one third, and that many were leaving the place. The first inquiry with the stranger is, *where was Lovejoy murdered?*—*Wesleyan Observer.*

CALL.

FOR A BAPTIST NATIONAL ANTI-SLAVERY CONVENTION.

Baptist Abolitionists of the United States!

Brethren and Friends of the cause of the Slave!

You are hereby called to attend a Convention of Immediate Abolitionists, members in good standing of Baptist churches and Congregations, to be held in the City of New York, *on Monday the 27th day of April next, at 10 o'clock, A. M. in the Chapel of the McDougal St. Baptist Church*, to form an AMERICAN BAPTIST ANTI-SLAVERY SOCIETY, and to consider and report on the best means to be employed by us, as a denomination for the IMMEDIATE ABOLITION OF SLAVERY throughout our Churches, our Country and the World.

DUNCAN DUNBAR,
CHARLES W. DENISON,
ZELOTES GRENNELL,
JOHN J. RAYMOND,
RICHARD C. MCCORMICK,
Central Corresponding Committee,

New York, Feb. 8, 1840.

P. S. The following Brethren and Friends have given their names as approving the proposed Convention. Many more are known to be in favor of the measure, whose names will be inserted as fast as they are received. The Committee do not feel at liberty to affix the names of any, without ample permission.

All therefore, who wish to sustain the Call, will please forward their names, office in the church and residence, (post paid,) to the Editor of the Christian Reflector, Worcester, Ms. or to Rev. C. W. Denison, Secretary of the Central Corresponding Committee, New York.

[Here follow the names of over three hundred ministers and members of Baptist churches in thirteen of the States.]

Address.

In accordance with our appointment, received from a Convention of Baptist Delegates, representing different portions of the country, held in the City of New York, last spring, we issue this address, in connection with the above Call.

As soon as possible after entering on the duties of our office, we sent out a primary Circular, to ascertain the views of our constituents on the propriety of holding the proposed National Convention, and to obtain the names of such as approved the important measure. Replies have been received from the States of Maine, New Hampshire, Vermont, Massachusetts, Rhode Island, Connecticut, New York, New Jersey, Pennsylvania, Ohio, Michigan, Illinois, and Indiana. We have also good reasons for declaring that there are many more in the Free States whose names are not affixed to the Call, (and we are happy to have it in our power to add, in the Slave States too,) who are in favor of holding such a Convention.

We issue the Call and Address, therefore, with the expectation that they will be the honored instruments, in the hands of God, of assembling together a large number of Brethren and Friends from various parts of our beloved land. Conventions have already been held in several States, and Delegates appointed to the meeting, who we doubt not will attend.

The reasons for calling the Convention are, briefly, the following:

I. *The Baptist Churches of the United States are deeply involved in the sin of Slavery.*

The proof of this position is found in the fact that there are probably more slaves held by members of Baptist Churches and Congregations, than by any other denomination in the country. There are single Baptist Churches containing from 500 to 1200 slave members; and the whole number of these portions of the body of Christ, held in bondage by Baptist Ministers and Laymen, is at least ONE HUNDRED AND TWENTY FIVE THOUSAND SOULS!

It will readily be perceived that the influence of this dreadful fact is felt among all the Baptist pulpits, and presses, and seminaries, and Bible, and Missionary, and Education, and Sunday School, and Tract Societies, throughout the length and breadth of the land. More than TWO MILLIONS of heathen cannot innocently remain such in the midst of these American Churches. As a whole, therefore, the Baptist Church is deeply involved, indeed, in the guilt and consequences of Slavery.

II. *Baptist Churches are well constituted for the remove this sin.*

Such is our happy form of church government, that, while it provides for and maintains the independence of each church, however large or small, it is capable of reaching every evil that lies in any part of the whole body. A movement judiciously made on this subject, in an obscure church, in the remotest borders of our Zion, may be felt in all our local Associations, and State Conventions, and even in the Triennial General Convention itself. Such a movement as we contemplate, therefore, under the guidance of Heaven, will reach every altar and publication, and communion table where Slavery has been baptized into the church of God. And nothing is more certain than if this fruitful mother of abominations cannot live in the Church, it must eventually die in the State.

III. *The time has arrived for distinct National Church Organizations.*

Whatever important objects have been or may be accomplished by such Institutions as the American Anti-Slavery Society, it is evident that they cannot reach and reform all the branches of the Christian Church. The legitimate operations of such Societies, when prudently carried forward, are extensive and arduous enough, without their attempting to control the order and discipline of the Baptist Churches. This order and discipline can only be efficiently controlled by members in good standing in such churches; and hence the indispensable necessity of a Baptist National Organization. Other churches too, need similar organizations; and we may thereby accomplish great good by showing them the beneficial effects of ours.

IV. *Our Brethren in other countries expect such an Organization.*

The letters which have been received by your Central Corresponding Committee, and others, from Brethren in England, Scotland, the West Indies, and the Canadas, conclusively prove that they ardently desire such a Society as is contemplated. The Rev. William Knibb, one of the first Missionaries in Jamaica, and who has passed through the fires of the hot persecution there, to witness the happy condition of his emancipated flock, has given us a written promise that he will be present in the Convention.

It is the strongly expressed wish of our fellow laborers abroad, that we may be officially united, for the purpose of a better correspondence and co-operation with them in our blessed enterprise. The manner in which several of their kind and faithful fraternal appeals were formerly disposed of by those to whom they were conventially addressed, has painfully convinced us and them that a change is imperiously demanded in the medium of communication. Such a change the Am. Baptist Anti-Slavery Society will accomplish.

V. *Many slave holders and slaves expect such an Organization*

However much the former may have been influenced by the arguments addressed to them on this great question, it is morally certain that they are susceptible of being and expect to be appealed to, in the spirit and language of the gospel, by the sanctified instrumentalities of the church. They will listen to arguments, and respond to appeals, from members of their own communion, when they too often turn a deaf ear, and oppose a callous heart, to the means of promiscuous societies, however excellent those societies may be in themselves.

If we love the erring master, then, let us show our love in the way in which it is most needed, and in which it will be the most available. If we love the suffering slave, let us prove our love by church fellowship with him in his wrongs. Let us hasten to do our part, under God, in removing the evil that is destroying both master and slave like the plagues of Egypt. Let us hasten to be the instruments in averting the terrible judgments of God that threaten to overwhelm the whole Southern church.

In conclusion we repeat the Call:

BAPTIST ABOLITIONISTS OF THE UNITED STATES!

Brethren and Friends of the cause of the SLAVE.

You are called to come up to the First Baptist National Anti-Slavery Convention. Come up then, "to the help of the Lord, to the help of the Lord against the mighty." Great is the work before us. Great must be our toils. Great must be our sufferings. But greater than all shall be our rewards.

You are called to be up and doing; for "time is short." Death will soon place us all, with the master and slave, on one common level. Whatsoever then, our hands find to do in this momentous concern, let us do it with our might.

You are called to assemble, as under the guidance of that Heavenly wisdom which dwells with prudence, to form, by your collected piety and knowledge, such a Socity as God will condescend to own in this labor of love—a Society which shall combine the wisdom of the wise, the strength of the strong, the riches of the rich, and the supplications of all.

You are called to afford another undeniable evidence that you do "Remember them that are in bonds, as bound with them;" and that these oppressed millions shall have their just proportion of your means, your time, your talents and your prayers.

You are called to come with the same mind in you "which was also in Christ Jesus;" "For we wrestle not against flesh and blood, but against pricipalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places;' For the weapons of our warfare are not carnal, but mighty, through God, to the pulling down of strong holds.

On behalf of the Committee to issue the Call. DUNCAN DUNBAR, *Chairman.*
CHARLES W. DENISON, *Secretary.*

To Parents.

It is stated by eminent medical writers that at least one third of the children in the United States die from teething, and diseases caused thereby. Read the following:

A REAL BLESSING TO MOTHERS.

Dr. W. Evans' celebrated Soothing Syrup for Children cutting their teeth.

This infallible remedy has preserved hundreds of children when thought past recovery from convulsions. As soon as the syrup is rubbed on the gums, the child will recover. This preparation is so innocent, so efficacious, and so pleasant that no child will refuse to let its gums be rubbed with it. When infants are at the age of four months, though there is no appearance of teeth, one bottle of Syrup should be used on the gums to open the pores. Parents never should be without the Syrup in the nursery where there are young children; for if a child wakes in the night with a pain in the gums, the syrup immediately gives ease by opening the pores and healing the gums, thereby preventing Convulsions, Fevers, &c.

The above invaluable medicine, together with Dr. Wm. Evans' Camomile and Aperient Pills, are sold wholesale at 100 Chatham, st. New York, and by

JOHN A. LEIGHTON, } Concord, N. H.
WM. V. DAVIS, }

Dec. 21, 1839. 43 1y.

Selling off at Cost.

ISRAEL S. BOYD, Agent, would respectfully inform his friends and the public that he has made arrangements for selling his extensive assortment of

Theological, School, and Miscellaneous

BOOKS,

STATIONERY, JEWELRY, FANCY GOODS, TIME-PIECES, &c.,

for the benefit of his creditors, at his old stand, ☞No. 1, Low's Brick Block,☜ and respectfully solicits the patronage of his former customers and all who may favor him with their patronage.

I. S. B. would also give notice that he continues the sale of the INDIAN PURGATIVE PILLS, very extensively used. Also,

Dr. BEACH'S Medicines of various kinds, and
Dr. PRESCOTT'S do. do.

All which are highly approved.

Concord, Jan. 23, 1840.

Dr. Wm. Evans' CAMOMILE APERIENT PILLS,

FOR CONSUMPTION, COUGHS, COLDS, Nervous diseases, liver complaint, dyspepsia, bilious diseases, piles, ulcers, female weakness, in all cases of hypochondriacism, low spirits, palpitation of the heart, nervous irritability, nervous weakness, fluor albus, seminal weakness, indigestion, loss of appetite, heartburn, general debility, bodily weakness, chlorosis, or green sickness, flatulency, hysterics, headaches, hiccup, sea sickness, night mare, rheumatism, asthma, tic douloreaux, cramp, spasmodic affection, and those who are victims to that most excruciating disorder, Gout, will find relief from their suffering, by a course of Dr. Evan's medicine.

ENVIABLE DISTINCTION.

In the midst of a general, and in many instances, not unfounded prejudice against many of the medical remedies of the day, DR. WM. EVANS' PILLS have the enviable distinction of an universal approbation. They are perhaps the only medicine publicly advertised that has the full and unreserved testimony of medical men in its favor, if not the only one which gives full satisfaction to its purchasers. Dr. Wm. Evans has the satisfaction of knowing that his CAMOMILE OR TONIC PILLS are not only regularly recommended and prescribed by the most experienced physicians in their daily practice, but also taken by those gentlemen themselves, whenever they feel symptoms of those diseases in which they well know them to be efficacious. He knows this to be generally the case in New York, Philadelphia, Albany, Boston, and other large cities in which they have an extensive sale. That they should thus conquer professional prejudice and interested opposition, and secure the agency of the most eminent and best informed physicians in the country to render them useful to all classes, can only be fairly ascribed to their undeniable and pre-eminent virtues.

BEWARE OF COUNTERFEITS.—Be particular in purchasing to see that the label of this medicine contains a notice of its *entry according to act of Congress.* And be likewise particular in obtaining them at 100 Chatham-st. New York, or from the

REGULAR AGENTS.

Boston, S. Powell, 36 Cornhill.
Concord, John A. Leighton, Wm. V. Davis.
Portsmouth, N. March.
Exeter, F. Grant.
Nashua, Kendall & Gould.
Newport, Wilcox & Parmelee.
Dover, J. H. Wheeler.

—

Dr. Evans' Camomile and Aperient Pills,
Dr. Evans' Fever and Ague Pills,
Dr. Evans' Soothing Syrup,
Dr. Goode's Female Pills,
Dr. Hunt's Botanic Pills,

Are entered according to Act of Congress, and are vended only at 100 Chatham-st. New York, or at the regular Agents.

Dec. 21, 1839. 43 1y.

OMAN'S BONESET PILLS.

No. 3, Low's Block, Concord, N. H.

TO THE PUBLIC.

The sudden and severe changes of weather have brought hundreds of COLDS, which, if not attended to, will lay a foundation for an incurable affection of the lungs. How important, then, it is to eradicate entirely from the system so dangerous a malady. *Oman's Boneset Pills* will effect this noble purpose. It is allowed by the most envious that Boneset is the best plant for medical purposes known. Dr. Smith, President of the New-York Association of Botanic Physicians, says of Boneset, "That useful plant is a valuable sudorific, tonic alterative, antiseptic, cathartic and stimulant." It was one of the most powerful remedies of the native tribes, for Fevers, Colds, &c. It has been introduced extensively into practice throughout the United States, and appears to be superior to Camomile as a sudorific, tonic, and far preferable to barks in the treatment of the local Fevers of the country, often curing when other tonics failed. A strong decoction made by dissolving the Boneset Pills in warm water, and taken till it vomits freely, is sufficient to break up almost any Fever in its commencement. It cleanses the Stomach, excites all the secretions, relaxes constriction, produces a free perspiration and of course throws off the diseases. For Colds it is a complete remedy, by taking it in the form of Pills it will prevent any additional cold or exposure. No other tonic of equal activity can be exhibited in fevers with less danger of increasing excitement, or producing congestion; the only objection to its general use is its nauseous and disagreeable taste. But this difficulty is surmounted by its present form of Pills. All who will give the Boneset Pills fair trial, if not satisfied with the beneficial result, by returning the box and giving a candid statement of using the Pills according to the directions, shall have their money refunded.

The above valuable medicine for sale by EDWARD BRACKETT, *Agent for the County of Merrimack*, at No. 3, Low's Brick Block, Concord, N. H.

Price 25 cents per box, 20 Pills in a box.

Medicine to Lend.

HARDY'S GENUINE ADHESIVE SALVE.

MR. HARDY would take this opportunity to inform the afflicted and the inhabitants of N. Hampshire generally, that he continues to prepare his adhesive salve as usual and offers it to the public on the terms above of medicine to lend. Hardy's adhesive salve is recommended with confidence for lame back, local rheumatism, pain in the side and breast, scalds, burns, and freezes, flesh wounds, bruises, sprains, broken bones, weakness in the joints, crick in the back, old sores, leg and hip complaints, cracked hands, draughts on the feet, ague in the breast, biles, corns on the feet, horse flesh when galled by the saddle or harness, and occasional sores of most kinds to which the human family are subject. As the proprietor will rely alone on the merits of his salve for testimony to sustain it, he will appropriate one twelfth part for the public benefit. The salve will come in rolls neatly put up, wrapped with a label containing full directions for using. All above a line drawn around the roll may be used at the proprietor's expense and the remainder returned in thirty days if not satisfied of its utility. Local agents have been appointed in many towns and will be in the towns through the State as soon as may be.—Medicine to Lend—test the genuine by the terms of sale. Prepared only by Samuel Hardy, sole proprietor, Cornish Flat, N. H., and by him sold wholesale and retail. Retail price 25 cts. per roll. A liberal discount to those buying to sell again. All orders, by mail or otherwise, will be thankfully received and promptly attended to. Orders by mail must be post paid. Mr. Hardy will not introduce to the public any certificates in favor of his salve, he will only request people as they prove it, to communicate the result to their neighbors.

SAMUEL HARDY.

☞*The above medicine can be obtained at the Book-store of I. S. Boyd, Concord N. H.*

Cornish Flat, June 15, 1839. eowly

BRUSHES.

HAIR BRUSHES of every description—Teeth, Shaving and Shoe and Flesh Brushes, at
E. BRACKETT'S, *Agent.*

JAMES EATON,

MANUFACTURER OF

RIFLES, Fowling Pieces, MUSKETS,

AND LOCKS OF ALL SIZES AND DESCRIPTIONS.

PERCUSSIAN CAPS,

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